575 561 a sense of solidarity among the ton'-den'. In reality, the bachelor ton'-den' are principally concerned with amassing as much food as possible for the sole purpose of treating themselves to copious and merry banquets from time to time; for this purpose, all means are acceptable. Each member brings to the group whatever he can lay his hands on; in addition, the society assesses its members for contributions to swell the common fund. [291] First, there are the entrance fees and assessments in kind, particularly of grain. Then there are fines for infractions of the rules, involving penalties whose purpose is simply the enrichment of the group's treasury. At certain meetings, for instance, the most ordinary acts may not be performed unless permission has been given by the ton'-tigi or the dyala-tigi. A member who squats, rises, speaks, sneezes, or laughs before being authorized to do so is fined. Finally, the society goes on organized hunts, and the game thus acquired is distributed among the members on the basis of strict equality.

[527] Ordinarily the ton'-den' meet twice a week, on Monday and Thursday; these are the free days allotted to the poor people (fantan'-u), that is, people who are wholly under control.

The ton'-tigi can make no important decision without the prior advice and agreement of the ton'-den', but this does not mean that his role is negligible. His initiative determines the orientation of acts, and he later sees to their execution. Therefore, if he is a clever man, he actually has almost sole command over an organization capable of exerting powerful pressure on the native milieu, which by nature is amorphous, because a fla-n-ton' is not an isolated group. It is linked with the one that preceded it and the one immediately following it by a kind of solidarity, so that native society, from this point of view, is made up of an uninterrupted series of fla-n-ton' closely bound to each other, since the same chain of relationship prevails for women and since every male fla-n-ton' has a brotherhood relationship with the corresponding female fla-n-ton'.

•[627] If a difference arises between members of the same fla-n-ton', the "elders" of the preceding fla-n-ton', i.e., the one immediately older, intervene as conciliators to settle the quarrel.

684 however, because the Negroes say that although the betrothed girl
836 does not belong entirely to herself, neither does she belong entirely to her fiancé; she still retains certain rights to her own person, "à ma di ban, she has not yet been given."

684 When a girl becomes pregnant, she is arraigned before the
627 family council. After a goat has been slaughtered for the family boli, she is asked the name of her partner, and if she refuses to disclose it the council of the elders is called in. She has to yield, otherwise she is tied to one of the forked sticks that support the flat terrace roof, and blows rain thick on her back.

As soon as the guilty man is named, she swears on a powerful boli (1) that she has told the truth, and the man is summoned.

1. It is almost always a Komo, a Nama, or a Kono.

Nothing is to be gained by being a perjurer; it is better to pay the fine and live. The stain on his honor is slight, and he confesses without much shame: "Tigné (that is true); né no do (it is my fault)."

The fine is between 15 and 20 francs and often between 25 and 30 francs (2), not including the sacrifice to the boli, which con-

[583] 2. The rule is that the culprit should pay the fiancé the entire bride price, or some 30 francs.

sists of two hens, two dogs, a goat, and two kola nuts. Quite often the injured fiancé has to be satisfied with the victims for the sacrifice and a small present, one to two kilos of salt, and 800 to 1,600 cowrie shells, or 1 to 2 francs. As for the child of an unmarried mother, its
847 fate is in the hands of the grandmothers, and of the father and the
848 mother, and it quite often happens that it does not cry twice in this
567 world; to use the Bambara expression: "N'a kasira, a t'na foula ké, if he has cried, he will not do it a second time." I am speaking here of a free girl, for the child of an unmarried slave girl is welcome; it is a gain for the house, and no attention is paid to the guilty man. This is easy to understand, for is there a Negro who does not abuse his slave?